NEW-YORK CHRISTIAN MESSENGER,

AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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IRRESPONSIBLE HIERARCHY.

In our paper of the 11th inst. we stated a few facts pertaining to the Methodist Episcopal Church, principally on the authority of a gentleman whose character entitles him to the highest degree of credit. His name is with us, and if necessary, we can bring it forward.

In writing that article, which we did in a respectful manner towards the Methodists, we little thought of exciting such indignant feelings as the editor of Zion's Herald has manifested in a notice and a denial of our statement. If he, or any of his coadjutors, suppose they can intimidate us by these bold and overbearing affirmations and charges, we assure them they have mistaken their man. We know that this is the course pursued by the upholders of the Methodist hierarchy towards every individual of that denomination, who presumes to utter a single word, by way of disapproval of their organization and discipline. Let one of their ministers, having ever so pure and pious a character, and being ever so eloquent, and useful, and acceptable a preacher to the people with whom he is stationed, whisper a complaint that all things are not as they should be in the management of the superior powers, and he becomes at once an object of suspicion, and even of persecution. If he is occupying an important post, he is driven from it; and unless he is forced to silent obedience by the terrors held over him, he is put out of the ministry. On the other hand, if a preacher, whose piety is very questionable, whose character shrinks from examination, and whose influence is on the whole opposed to pure and undefiled religion, if such a preacher is a strenuous supporter of the bishops and the general conference, and does whatever he can to increase the ecclesiastical power which is already so great, so unscriptural, and so dangerous, he may be sure of protection and promotion from those who have, or who aim to have, all the authority to protect and promote.

In proof of this, there is an abundance of facts, which, if necessary, can be given to the public. At present, we will only refer to what probably the editor of Zion's herald, knows to have taken place in the course of a few years past, in Malden and Charlestown.

When we published our former statement, we did not intend to pursue the subject to any considerable extent. But as we have been accused of endorsing "false statements," and charged with doing things highly improper, if not really criminal; we shall now give the matter a thorough investigation, and bring forward all the important facts which we can collect. And in doing it, we know we shall perform a public duty. It is time that the power and the management of the Methodist Episcopal Church were seen in its true character. It needs only to be thus seen to be disapproved. The Christian community is prepared to examine it, and to express, in a manner not to be disregarded, its sentiments of disapprobation.

In our present article, we shall show that all we formerly asserted, is true, though it has been so flatly denied by the editor of Zion's Herald; and though he so magisterially calls upon us to retract it, or to prove it, which latter attempt, he represents to be an impossibility.

1. We are required to prove that the Members of the Methodist Episcopal Church, are under the irresponsible jurisdiction of four or five bishops.

There are, we believe, five bishops, the senior of whom, though he has not the title, has more than the power of an archbishop, inasmuch as he takes precedence of the others, and is therefore the supreme, spiritual head of the entire denomination. It is well known that all spiritual power is with the general conference which meets once in four years. No church is represented at this conference. No layman can be heard there. The general conference is composed of delegates from the itinerant or travelling ministers. The number of the delegation is in the ratio of one to seven of the itinerants. In this assembly, all the bishops are elected; and to no other body than this, are they accountable. But this accountability is merely nominal. No one can become a travelling preacher, without evincing an entire devotedness to the discipline and authority that are already established. His prospects of comfort and promotion, depend exclusively on his attachment to the hierarchy. He receives his ordination, his destiny, and every thing pertaining to his ministerial doings, from the bishops. Not a single member of the general conference is in any possible way amenable to the churches.

Here then are the bishops with an assembly of ministers around them of their own creation, of ministers who, as to every measure connected with the management of the establishment, as to every question to be discussed, and vote to be taken, and motive to be felt, are only a part of the bishops themselves. The 500,000, or the 700,000 lay brethren in the Methodist denomination have no more voice in what is done in the general conference, than they have in what is done in the British cabinet, or in the Turkish divan.

It should be remembered, too, that if a minister in the general conference should presume to act contrary to the ruling powers, from that moment he will be the object of suspicion and dislike, and visited with all kinds of evil treatment.

We submit it to any candid man, whether a jurisdiction so exercised, is any thing less than irresponsible. Representations from the churches is unknown. The ministers composing the conference are the dependent creatures of the bishops. It is an absolute and irresponsible aristocracy, and we challenge all concerned to prove it to be essentially different. The addition of a few or many satellites to the bishops, does not change the jurisdiction in a single important particular. It is still absolute, and wholly irresponsible to the churches; and this is all we stated; and this is what the editor of Zion's Herald knows to be true.

2. It is denied that "the churches have no voice whatever in the management of the affairs of the denomination." This position is obviously established from what we have already mentioned. This denial can be supported only by a mere quibble that is altogether unbecoming a manly spirit. A minister appoints, of his own authority, stewards to collect monies, and to do some other business to which he cannot well attend. Likewise, in cases of difficulty in a particular church, he nominates a committee to take it into consideration. If a private member has walked disorderly, the point whether he is to be continued in regular standing, depends chiefly on the fact of his having the friendship of the minister. If the minister wishes to have him out of the church, he can select a committee who wish so too, and out the man must go. If the minister wishes to retain him in the church, though his conduct has been ever so unchristian, he appoints a committee who wish so too, and the delinquent member is retained, even if nineteen twentieths of the church look upon him as most unworthy of their communion.

In this way, some things may be said to be done by the churches. But what do they amount to, in regard to the management of the ecclesiastical affairs? Nothing at all. As the churches have not the shadow of a representation in those bodies in which every thing of importance is transacted, and as these bodies are responsible only to themselves, it is as clear as the sun at noon-day, that "the churches have no voice whatever in the management of the affairs of the denomination."

3. We stated that this hierarchy had an increasing fund already amounting to more than $1,000,000." The editor of Zion's Herald says there is no such fund. He probably knows little about it; as none but the bishops and their tried servants are allowed to know about it. The managers of this fund, present no report of what they hold. Being irresponsible, they feel under no obligation to present one. Not a layman in the United States, is allowed to look at the books which have respect to the fund.

It is kept wholly in secret. The denomination as a body, are hardly allowed to know of its existence. A few men, at the head of the church, accountable to no mortals but themselves, could tell about this fund, but they will not, or they dare not, and there is no power to compel them. It is made up of donations and legacies from rich members of the church, of regular contributions from all in the denomination, of the incomes from their enormous book establishment, which renders it necessary that all the

Methodists should give much more than the fair market price for every book they purchase, and from their periodicals and newspapers which have a most extensive circulation. Every minister is an agent for the sale of the books, and for the circulation of periodicals and news papers. The quantity of money coming in from these sources must be immense; and it is tho't by candid men who have the best means of conjecturing, that the fund is nearly or quite $2,000,000. We say, *means of conjecturing;* for the darkness and the secrecy in which it is all kept, forbid any thing more than conjecture. This conjecture we shall hold, and so will the public, until the books are disclosed, and full reports are made, and the world is permitted to know what they do possess. The fact that the managers of the fund make no reports, and will suffer no layman to look at their books, is satisfactory evidence that the amount is so great as to make them afraid to let it be known.

4. It is denied that any petition was sent to the bishops, and that it was rejected, and that any persons were excommunicated, or deprived of their portion of the funds, or turned out of their houses of worship, because of sending such petition. What we at first stated is substantially true, as we are prepared to show. In our statement we used the word bishops to designate the ruling power, which is wholly disconnected from the church. We meant by it the same power which more literally we should call the general conference. If the editor sees fit to avail himself of this alteration, he is welcome to the disposition that would prompt him to do it. To all intents and purposes, the bishops and the general conference are one spiritual hierarchy.

The editor of Zion's Herald has in fact den ed that any petition has been presented to the ruling aristocracy, and that any such consequences as we named have resulted therefrom. This, if it is not dishonest, is disingenuous. Let us look at the facts. Soon after the rise of the general conference in 1824, a meeting composed of distinguished members in the Methodist denomination from different parts of the United States, who were desirous of a change in the government of their church, was held at Baltimore. This meeting resolved itself into a Union Society, and recommended that similar societies be formed in all parts of the United States. The object of these societies was, "to ascertain the number of persons in the Methodist Episcopal Church, friendly to a change in her government." Those concerned in these societies, who were then considered as reformers, were cruelly persecuted by the large party adhering to the hierarchy.

In Tennessee, fourteen official members were expelled for attempting to form a Union Society.

In the spring of 1826, the Baltimore Union Society recommended state conventions to be held in the several states, for the sole purpose of inquiring into the propriety of preparing one united petition to the general conference which was to be held in 1828, praying for representation. Accordingly, conventions were held in many places. Yet those who engaged in them, were immediately made to feel the displeasure of men in power. In the fall of 1827, eleven ministers and twenty-two laymen, were expelled from the Methodist Episcopal Church, in Baltimore, simply because they had taken measures preparatory to a petition for representation to the general conference.

In North Carolina several were expelled for the same cause.

In November, 1827, a convention assembled in Baltimore, composed of ministers and delegates, from Union societies in various states; and this convention prepared a petition to the general conference of May, 1828, praying that the government of the church might be made representative. This petition was rejected by the general conference; and soon after the rise of that body, several of the denomination in Cincinnati, Lynchburg, and other places, who had been concerned in getting up and presenting the petition, were expelled from the church. As a thing of course, expulsion or secession, deprived them of their portion of the funds. The regular ministers have stated salaries paid them from the general fund; and when they are expelled, or forced to secede, the allowance is withheld from them.

As to being turned out of their houses of worship, it must be borne in mind, that every Methodist meeting house in the United States, belongs by deed to the bishops or general conference. A society builds a house, but it must not own it. The hierarchy takes it into its own possession. By the way, all the Methodist Episcopal meeting houses in the United States are no small amount of property in the hands of this irresponsible body. The moment, therefore, ministers or laymen, are expelled or secede from the dominant church, that moment they are turned out of the regular places of worship.

They have indeed the right to enter them, and hear the ministers whom the bishops appoint to preach in them; and persons from any other denomination may do all this. But the expelled and seceding members, as a portion of the church, are turned out of their houses of worship.

We submit these facts as conclusive proof of our statement, which the editor of Zion's Herald has so unblushingly denied, that a petition for the right of representation, was presented; that for presenting it, many were expelled or excommunicated from the church, deprived of their portion of the funds, and turned out of their houses of worship. There are thousands in almost every state of the union, who are in this very condition. They have either been expelled, or have seceded from the Methodist Episcopal Church, are deprived of their portion of the funds, and are turned out of their former houses of worship.

5. The editor of Zion's Herald says of our statement, that about 50,000 in the United States have seceded from the Methodist Episcopal Church, and are now known as Protestant Methodists, that it "is true, excepting the reason, and after deducting about 44,000." That the reason assigned is the true one, is plain from the facts already presented. As to the number, we would just state, that there are sufficient data in existence to show there are about 60,000 communicants in the Protestant Methodist Church. In the Ohio district alone, there are between 12,000 and 13,000. In Massachusetts, there are about 2,000, and in the middle and southern states, much larger numbers. In societies connected with the churches in this distinctive denomination, and receiving instruction with them, are not less than 250,000. These bear the general names, protestant, reformed, primitive, and congregational Methodist, and they owe their independent organization entirely to the assumption of power on the part of the bishops and clergy in the Methodist Episcopal Church.

If the editor of Zion's Herald should wish for more facts, we trust we shall be able to furnish them in rich variety and abundance.

Salem (Mass.) Landmark.

ON THE FUTURE LIFE AND CONDITION OF MAN.

The doctrine of *eternal punishment* teaches, that by far the greater part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity. This doctrine becomes if possible more revolting, when connected with the doctrines of natural depravity and election, which asserts that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundation of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do. But it is not necessary to give the Calvinistic view of the doctrine In its simplest form it is shocking enough: for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment, through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness will ever entitle them to the least remission or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against this doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and as sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which, with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever; it is impossible. And if he intends the happiness of every creature, and yet that happiness is not at last effected, he must be deficient in wisdom to plan the means, and in power to produce the end. Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing. Should it be said on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for what is

it to him that the rest of creation are happy so long as he can never share their happiness.—Happiness cannot be of this transferable nature. That God may be infinitely good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the acknowledged attributes of God therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Janus, it must have two faces; and while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of this correction must become virtuous, and consequently happy; for to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction: it is to say that the individual has returned to virtue, without experiencing its necessary and constant influence and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What indeed is the justice of the Supreme Being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power!

FRANKNESS.

Where shall we look for a more perfect example of generous and open conduct, than was exhibited in the character of Christ? In his discourses, the most plain and unequivocal language is uniformly employed. In his conduct the most decided and unambiguous course is pursued To his enemies he used great plainness of speech; to his friends he disguised not his real sentiments. With whatever emotion his benevolent bosom was exercised, the same gave character to his discourse, and energy to his action. He was in fact, in all respects, precisely what he seemed to be. The force of public opinion could not swerve him, the fear of danger could not awe him, for he could not dissemble. How then shall affectation be regarded as a recommending quality in us? Will any good result from it? will any circumstances justify it? It is a most manifest violation of the christian principle, as well as an outrage upon all laws of decorum. It is no less a duty binding on every christian, to be frank and open hearted, than it is to exercise meekness, forgiveness or charity. Nothing can appear more interesting and amiable in the lady or gentleman, than an artless, and undisguised and frank course of conduct.

It matters not whether my dress, my manners, religion or politics are in fashion; if I am honest and frank, they will all appear well enough. It is in fact far more important that we study to be sincere, open and generous in behavior, than to assume an appearance which would represent almost any thing rather than ourselves. The honest person appears well always—the dissembler, never. The honest man is always safe—the hypocrite always in danger.

Who then would be so foolish as to render themselves perfectly disgusting to every sensible person for the sake of deceiving the ignorant?—*Universalist Watchman?*

THE PROMISES.

The future expectations of the Hebrew nation were founded upon the promises of God made unto the patriarchs and prophets; and from generation to generation was kept alive the glorious hope of the coming of a mighty Prince and deliverer. Age after age rolled away, but he did not appear; yet the subject was the theme of prophets and the delight of the people. Many vicissitudes of fortune and long and painful captivity, happened to this chosen nation, but in the most desponding situations it never despaired of beholding at some future day the hope of Israel. At length, the Christ, the seed of Abraham, came to perform his heavenly mission—but not in the pageantry of royalty, nor a great political deliverer, as the deluded Jews expected, but a humble inhabitant of Nazareth,—the son of a carpenter attended by a few illiterate fisherman—despised by the rulers—considered an imposter and heretic by the priests, and finally put to the most excruciating death to satisfy the rage of his implacable enemies. Thus was the promised Shiloh cut off who was to bless all the nations, families and kindreds of the earth; but he left in the minds of his followers the word of truth which had given so much offence to the blind and devoted descendents of Abraham—to eventually and effectually operate upon the hearts, of, not only his own countrymen, but all of every tongue and nation.

The word has not yet taken the assured effect, and consequently the blessing has not extended to the utmost limits of the promise: but truth has gone forth conquering and to conquer, and if the purpose of the Almighty is not yet accomplished it is by no means a sufficient evidence that it never will be, for the decree has been published—the banner of the gospel unfurled, and even the resurrection trumpet is awakening and assembling the people of the nations around the standard of civil and religious liberty. A few centuries have witnessed great alterations and improvements in the opinions of men and there is an exhilerating hope that they will still continue to alter and improve until every vestige of error and delusion is banished from this beguiled world. Kings may, for a while, continue to rule with destruction, and endeavor to keep forever the people in subjection to their oppressive governments and laws, but the 'spirit of truth' is gradually undermining their thrones, and will eventually lay them low in the dust and their subjects will rise in the majesty of human intelligencies, animated with the prospect of freedom, and on the ruins of tyranny erect a kingdom of righteousness and peace. Although the present state of the religious world is truly deplorable and the delusions of priests are still propogated, the gospel will enlighten the deceived votaries of their absurd and cruel dogmas, and consign them to an everlasting oblivion. Truth, though long buried in the rubbish of heathenism, will rise triumphant over death and hell, and sweep with the besom of destruction 'Mystery Babylon' from the face of the earth, and the kingdoms of this world become the kingdoms of our Lord and his Christ and he shall 'reign forever and ever.'—*Inq. and Anchor.*

MORE SLANDERS.

Will the editors of orthodox papers never get sick of slandering Universalists? What good do they hope to accomplish by such means? Do they wish to make their readers *hate* us? If so, they may spare themselves the trouble and guilt of falsehood, for they hate us already. Liberal men will at once condemn their proceedings, to whatever denomination of Christians they belong. As to Universalists, what is the effect of these slanders on them? They know them to be falsehoods. Their only effect on us, therefore, is to convince us that the authors of them have very little regard for truth, and to lead us to pray, agreeably to the example of our Divine Master, "Father, forgive them, for they know not what they do." Take as a sample, the following article from the "Southern Religious Telegraph," which the editor of the "Lowell Observer" has been pleased to copy into his paper of the 7th inst.

"A minister, who was well settled, of good talents and high standing, whose labors had been attended by two powerful revivals of religion, added a farm to his holy calling, divided his time and attention between the two, and then uesd a little spirit to strengthen him for his two-fold labors. God justly suffered this habit to grow upon him—difficulties arose in his church—he was dismissed—became a Universalist and intemperate—tried the mercantile business—wasted his property—and *is now a sot!* After being two or three days missing, he was found in the church where he formerly preached, *with his jug*,—having gone there as he said, when sufficiently recovered to speak, TO READ THE BIG BIBLE!!"

We suppose this to be a *falsehood*, deliberately told, to cast reproach on Universalists. How forcibly does this remind us of the manner in which the early Christians were treated. Paul says, that in his day they were accounted as "the filth and offscouring of the world." Let us bear it patiently. It cannot injure us. God will overrule it all for good.—*Trumpet.*

NORWICH UNIVERSITY.

With the highest degree af satisfaction, we announce to to the public that the bill incorporating the Norwich University, has passed both branches of the Legislature of this State, and become a law. The bill met a determined opposition in the House, from a certain class.

We trust that the friends of liberal principles throughout New-England and the Union, will now join and give a cordial support to an Institution where their sons can receive a practical and useful education, and by meriting, can receive as high literary honors as in any University in America. And we desire here to repeat, what we have already several times mentioned in this paper—that the Norwich University is not to be a Theological Institution—that sectarian views of religion are to be entirely excluded—and that while a sound and healthful morality will be assiduously inculcated and strictly enforced, no efforts will be made to bias the minds of the students in favor of one denomination of Christians in preference to another.—We trust that the friendship of all those who are in favor of a purely literary education, will insure this Institution that efficient patronage, which it will unquestionably merit at their hands.

It is expected that Capt. Partridge, will be placed at the head of the University. He is well known throughout the Union, as a gentleman amply fitted to take charge of an institution of this character. The school has gone into successful operation, and according to our latest information, eighty students had already entered. If it is conducted with that prudence which we confidently anticipate, we hazard nothing in saying that it soon will become one of the most flourishing Colleges in the United States. The village of Norwich is situated on the banks of the Connecticut River opposite Dartmouth College, and is one of the most beautiful and healthy in New-England.—*Universalist Watchman.*

Original.

AFFLICTION, PUNISHMENT, REVENGE.

These terms are very frequently confounded and misunderstood, especially as they are employed by religionists. Consequently, doctrines prevail, which have no existence, except in the imaginations of those who frame or receive them. It is very necessary that these words should, when employed, have clear and distinct definitions attached to them, and that each should be used in its appropriate place.

Buck says, 'Affliction is that which causes a sensation of pain. Calamity or distress of any kind.' No definition could be more vague than this, for it may be applied to all or either term. Affliction, of some kind, is the common lot of all, the natural result of the administrations of the divine government. No station is exempt.—Trouble and sorrow are found wherever man exists; and it is a singular fact that those who have the least, generally make the most, either for themselves or others. There is this one advantage over real afflictions; for the time being, they are sure to drive away all that are imaginary. Those who contend that punishments and rewards are inadequate in this life, generally lay hold of a circumstance, which although it has a real existence, has but a small bearing on the point. They contend that the good have more afflictions than the wicked. Such is sometimes found to be the fact. But then it is an unjust inference to say the former are the most wretched. It is contrary to God's Book:—'Happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty, for he maketh sore, and bindeth up; he woundeth and his hands make whole.' 'Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.' The great difference between affliction and punishment, exists more in the mind than any where else. Let two individuals, for instance, meet with the same misfortune, the one while engaged in a good act, the other in a bad one. The former we call affliction, the latter punishment. The actors themselves will have about the same feelings and views. Joseph's brethren said, when in trouble, 'we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold also, his blood is required.'—All this reasoning passed in the presence of Joseph before he revealed himself. There was no necessary connection between their present distress and their former crime. But they made out, in their own minds that this was a part of their punishment. Men, in all ages, have indulged in the same kind of reasoning, and have had these feelings: considering their troubles, either as afflictions or punishments according as their conduct has been good or bad.

Revenge and punishment are confounded; yet there is a wide difference, not so much in the definitions as in the motive that governs men in the infliction of pain. Smith, in his excellent work on the Divine Government, gives the following view:—'*Punishment is the infliction of pain, in consequence of the neglect or violation of duty*, WITH A VIEW TO CORRECT THE EVIL.'—'*Revenge is the infliction of pain, in consequence of the commission of injury*, WITH A VIEW TO GRATIFY A MALIGNANT PASSION.' Here the the difference is clearly stated. It will be seen that a principle of revenge has been attributed to the Father of mankind; for it has been said that he will inflict endless pain on the sinner, designing no end thereby, except the gratification of a malignant spirit.

In conclusion, we would observe that the Savior was afflicted; so were his apostles. But no one could say Jesus was punished, for he was never guilty of any crime. He bore our griefs, and carried our sorrows. There can be no punishment without a sense of guilt. Where there is no consciousness of any crime, all the stripes that can be inflicted will not be felt as a punishment, but will be considered as an affliction, if the individual is capable of reasoning. On the contrary, the wicked are miserable, even though in the possession of the greatest worldly prosperity. Fortune may smile on them, for she is blind, but there will be a hell within which nothing can destroy, save a return to virtue.

C. S.

HAPPINESS OF THE FUTURE STATE.

All denominations talk much of the happiness of the future state of existence, to which the family of man are tending. But do they realize the subject as they ought? Have they a full conception of the subject as it is set before us in the volume of inspiration? It is to be feared that but few can answer these interrogations in the affirmative. Let us look at the theme for one moment.

This life is fraught with many comforts. In fact, joy springs up at every place, and happiness is a resident of every dwelling. Here and there is found a bitter weed, and now and then we meet with a bramble; and we should be happy beyond description, were it not for our disposition to borrow trouble. But in the next state of existence, to which we are hastening as fast as the wings of time can bear us, every thing which now prevents our being supremely happy shall be destroyed. To set the subject forth in a clear light, let us borrow the language of another:—"Suppose sin to be banished from the world; suppose perfect piety and charity to descend from heaven, and to animate every human breast, and you would behold the present habitation of men changed into the paradise of God. The undisturbed enjoyment of a holy mind, and of a blissful union with one another, would scarcely allow us to feel those external evils of which we now so loudly complain. All nature would assume a different appearance around us. That golden age, which was so long the subject of the philosopher's dream, and of the poet's song, would in fact take place. According to the beautiful language of the ancient prophecy, "Springs would then rise in the desert, and rivers be opened in the thirsty land. The wilderness and the solitary place would be glad. The wolf would dwell with the lamb, and the leopard lie down with the kid. Judgment would dwell in the wilderness, and righteousness in the fruitful field.—The desert would rejoice and blossom as the rose." If such would be the state of things in this world, if innocence and holiness were permanently established, how much greater must be our joy when old things are done away, and all things become new.

Yes, in the world to which we are all destined, the peace and happiness "which on earth is no more than a pleasing phantom, shall be fully realized." There we shall sit down in the seat of the conqueror, having been washed from our sins in the blood of the lamb, and bask in the smiles of God mingling our voices in sweet concert with Abraham, Isaac and Jacob and all the descendants of Adam, forming one grand and celestial choir, to chant the praises of God and the Lamb forever.

Reader dost thou realize the amount of happiness which God has provided for thee, in common with thy brethren of the human family? Hast thou read attentively the volume of inspiration? Hast thou consulted those records which contain eternal life? If thou hast, happy art thou. If thou hast not, true happiness thou hast never known. O, repair without delay to the fountain of truth and righteousness. Go, slake thy thirst at the river of living waters. Eat the bread of life, and rejoice with me, with all the children of Abraham, in hope of our incorruptible inheritance.

The Lord grant that the gospel of his grace, which makes known the glories of the upper world, may be every where proclaimed, and universally received.

MARRIAGE—An Extract.

Marriage is to woman at once the happiest and saddest event of her life; it is the promise of future bliss, raised on the death of all present enjoyment. She quits her home—her parents—her companions—her amusements—every thing on which she has hitherto depended for comfort—for affection—for kindness—for pleasure. The parents by whose advice she has been guided—the sister to whom she has dared to impart the every embryo thought and feeling—the brother who has played with her, by turns the counsellor and the counselled—and the younger children, to whom she has hitherto been the mother and the playmate—all are to be forsaken at one fell stroke—every former tie is loosened—the spring of every action is to be changed; and yet she flies with joy in the untrodden path before her; buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipation of the happiness to come. Then woe to the man who can blight such fair hopes—who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection of home—who can, coward-like, break the illusions which have won her, and destroy the confidence which love had inspired. Woe to him who has too early withdrawn the tender plant from the props and stays of moral discipline in which she has been nurtured, and yet makes no effort to supply their places; for on him is the responsibility of her errors—on him who has first taught her, by his example to grow careless of her duty, and then exposes her with a weakened spirit and unsatisfied heart, to the wide storms and the wily temptations of a sinful world."

RELIGION.—An Extract.

There is religion in every thing around us; a calm and holy religion in the unbreathing things of nature, which men would do well to imitate. It is a meek and blessed influence, stealing in as it were, unawares upon the heart. It has no terror—no gloom in its approaches. It does not rouse the passions. It is untrammelled by the creeds, and unshadowed by the superstitions of men. It is fresh from the hands of the author and glowing from the immediate presence of the Great Spirit, which pervades and quickens it. It is written on the arched sky. It looks on from every star. It is on the sailing cloud, and the invisible wind. It is among the hills and valleys of earth—where the shrubless mountain tops pierce the thin atmosphere of eternal winter, with its dark waves of green foliage. It is spread out like a legible language upon the broad face of the unsleeping ocean.—It is the poetry of nature. It is this which uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chain which binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.—*Whittier.*

Humility is better than knowledge; a right disposition of heart is more valuable than right sentiments. At the same time it is a reasonable ambition, to promote both knowledge and piety: the character of Christian then becomes complete.—*Dr. Lardner.*

It is more satisfactory to promote good works among men, than to bring them over to any particular opinion.—*Ib.*

MESSENGER & UNIVERSALIST.

SATURDAY, DECEMBER 6, 1834.

SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to morrow) evening, *Adress to Young Men.* Text, Titus ii, 6, *"Young men likewise exhort to be sober minded."*

DRS. EDWARDS AND EMMONS.

In a Sermon lately published in the Inquirer and Anchor we find the following extracts from the writings of these eminent men.

Dr. Edwards says,

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises."

Dr. Emmons uses the following language,

"When they (the elect) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others, who are by nature and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever. The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among these may be their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, amen, hallelujah, praise the Lord. It concerns, therefore, all the expectants of heaven to anticipate this trying scene, and ask their hearts whether they are on the Lord's side, and can praise him as well for reprobating as electing love."

After repeating the perusal of these extracts, we could not help asking ourselves what kind of beings these "elect," these "saints in glory" must be. They will, according to these representations, be extremely unlike every thing within the circle of human knowledge. In other words they will resemble nothing in heaven, earth, or hell.—We do not say this because we would express ourselves harshly, but because, we believe it true, and capable of being proved, and moreover that it ought to be said and proved. We shall therefore address ourselves to the task.

I. The saints in glory, as represented in the preceding extracts, are unlike every thing in heaven. This may easily be shown by reference to the character of its inhabitants.—They do not find even a part of their happiness in witnessing the miseries of any of the human race. 1. God does not rejoice in the wretchedness of men. "Have I any pleasure at all that the wicked should die?—I have no pleasure in the death of him that dieth, saith the Lord God." Ezek. xviii, 23, 32. "For he doth not afflict willingly or grieve the children of men." Lam. iii, 34. The love which God bears to the world must forbid his ever rejoicing in human suffering. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." Now love, such as this especially, worketh no evil. It "rejoiceth not in iniquity." 2. Christ cannot find happiness in witnessing the wretchedness of man. When on earth he wept over the sufferings incident to mortality. He could not contemplate without tears, the prospective temporal calamities about to fall on Jerusalem. His heart melted at the thought of the awful fate that awaited its inhabitants and the Jewish nation at large. Even on the cross in the very agonies of death he forgot not his love and compassion. "Father, forgive them, for they know not what they do."—But "Jesus is the same yesterday, and to day and forever." Can he, then, who loved *all*, and "tasted death for every man," rejoice in the endless suffering of any? God forbid. 3. The angels cannot find happiness in the sinfulness and consequent misery of men. "There is joy in the presence of the angels of God over one sinner that repenteth." He who would rejoice over *one sinner's salvation*, certainly could not rejoice over *the endless damnation of millions.* The whole spirit of heaven is love. This is the basis of all its happiness. It is a love too, that is broad, diffusive. It embraces even the sinner, the enemy of God. And can love rejoice in the misery of its object? Never, no, never.

If these remarks are just, the elect, the saints in glory, spoken of by Drs. Edwards and Emmons, must be wholly unlike *God, Jesus Christ,* and *the angels* in heaven. They will possess a different spirit, and draw their happiness from a different fountain. But,

II. Such saints in glory are unlike every thing on earth. This proposition does not require much proof. "The happiness of the elect in heaven," we are told, "will in part consist in witnessing the torments of the damned in hell; and among these may be *their own children, parents, husbands, wives and friends on earth.*" We need not adduce any thing to prove that no monsters exist in this world who find a part of their happiness in the sufferings of their relatives and friends. Even Nero does not deserve so bad a character. In comparison with such dispositions the cruelty of savage beasts is mercy. We have great reason to thank God that men do not become "saints in glory," till after leaving this world.

III. Perhaps it will appear more difficult to show that "the elect," as represented above, are unlike every thing in hell, than it is to sustain either of the foregoing propositions. We have but one single circumstance to offer for our opinion. We are told that the Rich Man was in hell, and after an unsuccessful prayer for some alleviation of his pains, in the spirit of generous sympathy, and solicitude for the happiness of his family, he besought his father Abraham in the following touching language. "I pray thee, therefore, father, that thou would'st send Lazarus to my father's house; for I have five brethren; that he may testify unto them, *lest they also come into this place of torment!* Behold the contrast. A damned spirit in hell, praying for his brethren. And "the saints in glory" in heaven "rejoicing" and seeking their happiness "in witnessing the torments of the damned in hell!" The soul sickens at its contemplation. If the reader thinks the case of the Rich Man *is* not in point, we must then confess, that "the elect in heaven," as described above, may very strongly resemble, in their dispositions and feelings, the devils in hell. They are usually represented as exulting in the miseries around them, and showing a kind of hellish joy, when by any means the torments of the damned are increased.

We close by observing that the Drs. Edwards and Emmons, had they any arguments to sustain their shocking sentiments, would conclusively prove that man in this world is not *totally depraved.* According to them, it is reserved for heaven to witness a degree of depravity of which few mortals have ever dreamed,—a total insensibility to all the sympathies of kindred and friendship—a callousness to every feeling of compassion—and an ability to rejoice at the sight of sufferings, over which all others but devils must weep.

We beg leave farther to remark, that if the opinion of these distinguished men be correct, the popular idea that *there is no change after death,* is certainly without foundation. Indeed, we can hardly conceive of a greater or more lamentable change, than will be required to annihilate parental affection and sunder all the ties that earthly friendship has formed; and which will cause those who now "weep with them that weep," hereafter to witness their torments, not only without sorrow, but with heartfelt joy.

Christian readers, we appeal to you, whatever may be your system of faith, whether such sentiments as expressed by the learned gentlemen before named, are not abhorrent to every feeling of your hearts. We ask you soberly to reflect on the character thus ascribed to heaven, and to decide for yourselves whether, as the dwelling place of such feelings, it is desirable to your souls. May God give us greater conformity to his infinite goodness and mercy, and by freeing us from all evil passions fit us for enjoying his more immediate presence and sharing the heavenly felicity. May we obey the divine command, extensive as the human race and lasting as eternity, of *loving our neighbor as ourselves.* And through all the vicissitudes of our existence,

"O may sympathizing breasts
That generous pleasure know,
Kindly to share in other's joy,
And weep for other's wo." S.

DISCUSSION AT NEWARK.

The discussion of the question, *Is the doctrine of Universal Salvation taught in the sacred Scriptures?* commenced at Newark, N. J. on Tuesday evening of last week, was continued on Wednesday evening and closed by agreement of the parties on Thursday evening. The debate, so far as we are able to judge from listening one evening, was conducted throughout with ability, and with the most amicable feelings between the disputants. Of the merits of the argument different individuals will doubtless form different opinions. We are quite frank, however, for ourselves, to confess that Mr. Reynolds did not succeed to our satisfaction in removing a single argument advanced by Mr. Williamson in favor of Universalism. We speak of course only of what we heard. There was in Mr. Reynolds a professed freedom from prejudice; and yet he did not hesitate, especially in closing the debate, to appeal to some of the strongest prejudices of his Limitarian friends, and to render his opponent ridiculous or something worse, by holding some of his opinions in a false light to odium. With this exception we think Mr. Reynolds an honorable antagonist.

A circumstance may illustrate this remark, and show him capable of giving an enemy his due. It seems on Wednesday evening he took occasion to speak of the moral and religious character of Universalists, and had the hardihood even to declare that Universalism did not necessarily or naturally make *bad men.* On the contrary, some of the best and most devoted christians had been Universalists, &c. &c. This gave mortal offence to his Limitarian friends. On Thursday evening he noticed the censure with which he had been loaded for his *ill-limitarian* candor and charity. He protested that he had stated no more than the fact, and "would you," said he, "have me keep back the fact. I have done no more than to award merit where merit was due, to obey the command of my divine Master, of doing to others what I would have others do unto me. But prejudice, O prejudice, thou fiend of hell, mayst thou wrap thyself in the mantle of shame and sink down to the deepest cell of Pluto's dark domain, and may no fiend of damnation with trumpet tongue sound thy resurrection."

The discussion we are confident will do great good in Newark. It was very fully attended by respectable and attentive auditors, and we will venture to affirm that the Bible will be read the more and with greater care for it.—God grant that it may be the means of bringing many to the knowledge of the truth.

We understand the heads of the arguments will be published under the hand of the disputants themselves through the columns of the Inquirer and Anchor when we shall in all probability copy them entire. S.

CORRESPONDENCE.

We are daily receiving communications which are calculated to gladden the heart and cause us to rejoice with exceeding great joy, in the sure, and in many places rapid, spread of the doctrine of impartial grace, in our land.—We frequently allude to them in our columns, and we do it because we think we caanot give a better "word of encouragement" to the reader. The following is from a friend in Knox Co. Ohio. The last paragraph shows that the wilderness is indeed "blossoming as the rose." *Thirty-one* Universalist papers in a place, but a few years since a *wilderness,* is no very good evidence of the decline of the sentiment, in that place at all events. May the hands and hearts of those who are contending there for the "faith once delivered to the saints," be abundantly strengthened and encouraged. P.

What is to be the future destiny of man?—This is a question infinitely paramount in importance, to any that ever engrossed the attention of a finite being. Man moulders to dust; but whether he shall lie in the land of forgetfulness forever: or whether he shall be renovated, and clothed upon with immortality, we, unaided by Revelation could never know.—Without the light of Revelation, the condition of man beyond the grave, must ever have been

enveloped in midnight darkness. A curtain of everlasting gloom, which Philosophy could never penetrate, would have shrouded the invisible world from mortal vision. To the Volume of Inspiration, and to this alone we must go to learn what shall be our condition in the immortal state of existence. And has this glorious Volume revealed the soul-thrilling dogma, that the kind and benevolent parent of the universe, "for the praise of his *vindictive* justice," will consign a part of his intelligent offsprings to ceaseless, unmitigated woe? Does the "glad tidings of great joy," contain such an awful, forbiding doctrine as this?

To me, a God who should call immortal beings into existence, and then consign them to eternal torments, appears immeasurably more cruel than those Demons with which the heathen Poets have peopled their Tartaric Shades, and infinitely prefferable is the gloomy unpeopled desert of Atheism, to that doctrine which teaches the unending agony of a portion of the human family. Yes; let the dark waves of annihilation roll over me, and let "eternal sleep" be inscribed on my tomb: but O! let me not awake on the resurrection morn, to behold the great Jehovah girt with the buckler of Omnipotence, wielding thunderbolts of almighty wrath, to transfix my soul with immortal pangs! Compared with this, how glorious and soul-cheering is the truth of holy writ, "that in the dispensation of the fulness of time, *He* might gather together in one, *all* things in Christ, both which are in heaven, and which are on earth."

What a perfect coincidence is there, between this heavenly truth, and the best wishes and prayers of every being in the universe of God! For how much soever a person may oppose the doctrine of the "restitution of all things," still it will ever be his wish, and fervent prayer, that the whole progeny of Adam may eventually become the recipients of endless felicity. The dogma of endless misery is as much opposed to the feelings, and desires of man, as it is to Revelation, and the perfections of the Deity. And we can look forward, to that not far distant era when this heathen dogma, with all its concomitant evils, will be eradicated from the land. Let but the ambassadors of the universal goodness and impartial grace of God, be active and zealous, and a battlement will be upreared, against which the waves of superstition and predjudice may dash, but cannot pass over; and it will be an everlasting barrier, which shall forever prevent the approximations of church and state. Let it progress with the same rapidity that it has for the last half century, and the knell of *reputed* orthodoxy will soon be tolled. A short time since nothing but the doleful declamations of the abettors of unending wrath, were heard; now the glorious doctrine of universal emancipation from sin, and all its consequences, is proclaimed from one end of the land to the other.

In our little village, a large and splendid church, surmounted by a beautiful steeple, has recently been erected, and will soon be dedicated to an impartial God, "who will have *all* men to be saved, and come to the knowledge of the truth." We have also a Library of Universalist Books; and we receive, weekly, *sixteen* numbers of the "Magazine and Gospel Advocate," *six* numbers of the "Sentinel," and an *equal* number of the "Southern Pioneer," and you will please send three numbers of the "Messenger and Universalist." G. R. H.

ANOTHER PREACHER.

By the Nov. No. of the Southern Evangelist we learn that another laborer, by the name of *James Mullekin*, has entered the gospel field. He belongs to the first Universalist Society in Anderson District, S. C. and received the fellowship of the South Carolina Convention at its recent session.

ZOOLOGICAL INSTITUTE.

We have barely time and room to state that we have just paid a hasty visit to this splendid establishment, recently opened at No. 37 Bowery. We were absent from town on its first opening and have been so engaged since our return that we have not had time to examine it sufficient for even a general description. We shall probably allude to it again ere long. For the present, we will content ourselves, by inviting our readers one and all, to pay a visit to it, that they may judge for themselves. It comprises, without question, one of the largest collections of Animals ever exhibited in this city, and we understand the largest that was ever congregated in this country. The place of exhibition is fitted up in the most splendid style, with spacious galleries for the accommodation of visitors, an elegantly furnished Saloon to which ladies and gentlemen or families can retire from the crowd, and a spacious sitting room for gentlemen, the whole well warmed and lighted, and combining, in short, almost every thing for the convenience and gratification of the visitor. We understand that it is designed to appropriate an additional apartment, for an extensive Reading Room, to which visitors will have free access.

The enterprising proprietors certainly merit much for their exertions in preparing a public entertainment, so useful and interesting in its character. They richly deserve an extensive patronage, and we feel confident they will receive it. No one can regret the trifling expense of admission, and it is so arranged for neatness, that the most delicate cannot be otherwise than gratified on a visit to it. Parents especially should not fail in affording to their children a view of these wonders of creation. They are indeed worthy the attention of all, both old and young. And the contemplative mind especially will not fail to be struck with awe, while viewing this link in the great chain of Creation, over which presides one Eternal Source of all. P.

WHOLESOME ADVICE.

We last week gave a summary of the Proceedings of the Erie, (now Genesee) Association. The Circular Letter is by Br. Tomlinson. It contains some wholesome advice, and we therefore make the following extract, which we hope will be attentively read and remembered. We intended to have given it with the proceedings last week, but it was crowded by.

"To our brethren generally, we would say, If you wish to see the cause of universal grace prospering: you must not only make a profession of the faith, but you must adorn that profession with a well ordered life and a becoming conversation. You must give it your countenance and support, first, in your own conduct and deportment in society; secondly, by securing a faithful advocate of its principles and sustaining him, not merely by giving him a compensation which shall enable him to just live, but sustain him by your endeavors to render him useful—sustain him in the desk by your mutual attendance at the place of worship—always be there whenever it is possible. In this manner you will strengthen his hands, and encourage his heart, and enable him to go on his way rejoicing.—You will also free yourselves from the charge of inconsistency and injustice in this manner.—Your engagement with your speaker presupposes an agreement upon your part to hear him preach: and that service is not to be performed often by him at your own homes, but at an appointed place and time. Justice then requires your attendance at that place; and it would be as unjust for you to be absent as it would for your speaker. Then upon the principle of justice, you are under obligation to sustain your preacher by your presence in the public congregation. Again, you are under obligation to do this, to be consistent with the profession made; for if you believe it to be salutary in its influence, you will be anxious to extend that influence, which can in no case be, without giving by your example an evidence of that belief. And it would be folly for you to say that you believed there was an advantange in attending upon public worship, when you yourselves were willing to stay at home. Brethren; it is too often the case that you find an excuse for staying from the place of public worship, and thus discourage, and, I may say, discountenance the efforts of your speaker. An excuse can be found in many a professed Universalist, for their non-attendance at the sanctuary, when if they could obtain a few shillings for their trouble, there would be *no rain, no too hot weather, none too cold, and none too dry*. This is telling the world, brethren, how highly you value your religious privileges, and shows them that for a few shillings you are willing to barter them away, and like Esau, sell your birthright for a mess of pottage. He that hath ears to hear let him hear, and take heed to what he hears, that it may do him good. Finally, brethren, so live, and so conduct, as to advance the cause of God, humanity and virtue in the world—and may the Lord enable you thus to do."

HOPE—An Anchor to the Soul.

There seems to be no principle so universal in the mind of man as hope; and considering the various temptations, disappointments and privations, which flesh is heir to, there is none more necessary.

It is defined as being a desire of some good, which is enlivened by the expectation of obtaining it. Then we may safely say, that man without hope would be most miserable of all creatures; for when poverty and sickness shall invade his dwelling—should the tender objects of his holiest affections be falling beneath the palsying hand of death, and he not the power to administer to their many wants,—were there no hopes these pains would never cease—that their miseries would never be alleviated, and that their situation would never be bettered—would not the anguish of his bosom be past endurance? Would not the human heart break in sunder, and reason give place to insanity? But when *hope*, the smiling angel of peace and joy, dwells in the human breast, it makes us look beyond the present time of trouble, and buoys up the dejected spirits of misfortune's hapless child, and causes him to rejoice amid afflictions and tribulations, in anticipation of better and happier days.

But not to temporal things, are the blessings of hope confined. It has a wider range than earth—a more exalted sphere than this transitory world in which to bless and cheer the hearts of men. It extends to an immortal state, beyond the mansions of the dead.

All intelligent beings of every age, and of all nations, look beyond this frail existence, to a life which shall be incorruptible and immortal. All Christians believe that a resurrection to immortality will be the lot of man. Thus far our *hope* is 'an anchor of the soul, both sure and steadfast, and entereth into that within the vail.' But does our *hope* stop here? Have we no farther concern than to be raised up in the future world? This cannot be the end of our desires—we are not satisfied with this. We all desire to be made perfectly holy and endlessly happy, in a world of ceaseless bliss. But is there a prospect, nay, a possibility that all men can be thus holy and happy? No, says the partialist, I do firmly believe it impossible. Then where is thy hope? Where is the source of thy consolation? Tell me not that thyself and thy family are safe, and this affords a hope which is an anchor of the soul; for so long as you admit that one soul may be lost, there is no surety but that thyself or thy dearest friend may be the one. Then where is thy hope? Is it an anchor of the soul, sure and steadfast? It cannot be. The Aposle speaking of the hope of the resurrection of the dead, says 'which hope we have as an anchor of the soul both sure and steadfast.' It was sure to them. And why? Because they not only desired the final happiness of all, but had the glorious assurance from the teachings of Christ, that it was the will of God that all should 'be saved and come to the knowledge of the truth,' and that Christ came to do the will of his Father, which

he expressly declares was, 'that of all the Father hath given him (which he has before told us was all things) he should lose nothing, but raise them up at the last day.' Without this hope, we are like a ship upon the foaming ocean, whithout an anchor, driven by the tempest, and rocked upon the boiling waves, while the black portentous clouds break in hoarse thunder, and the forked lightnings play in fearful terror around the affrighted mariner. His barque has no resting place, and rides at the mercy of the wind and waves. But if she had an anchor to throw out on sure ground, and a strong cable, she might be tossed to and fro, but all would be safe. So with man without this hope; he is tossed about by the cunning craftiness of man—he is in darkness and doubt, and has no safe abiding place. He is upon the broad ocean of life, driven by the tempest of adverse fortunes, and rocked by the billows of persecution, 'without hope, and without God in the world.' O then, if the hope of universal redemption once have an abiding place in his bosom, he can bid defiance to the persecutions of enemies, the tongue of slanderers, and all present evils, and ride triumphantly through the sea of life, knowing his Father is at the helm, and that he will soon arrive at the haven of eternal repose, where he shall meet the ransomed spirits of every creature in heaven, on earth, in the sea, and all that in them are, to unite in one universal song of undying love to God and the Lamb.—*Southern Pioneer.*

PUBLIC DISCUSSION.

The Southern Pioneer of Nov. 15th, contains a letter from Br. S. P. Skinner of Baltimore, giving an account of a public discussion of Universalism that took place on the 1st inst. in King and Queen co. Va., between Br. Geo. C. M'Cune and a Methodist clergyman by the name of David Fisher. The question in discussion was, "*Is the doctrine of endless misery revealed in the holy scriptures?*" It was stipulated in the "Rules of Debate," that "the discussion should continue, until it was broken off by mutual consent." But it would seem from the account that it was broken off somewhat abruptly on the part of Mr. Fisher, even without the consent of both parties. After having been routed by Br. M'Cune in his every attempt, he made a final and desperate sally, and then left the house without waiting to hear the reply. In this he gave evidence that those who have a weak cause, in order to cover a retreat, will sometimes keep up a *running fire*. But it is really laughable to hear the friends of such men boasting of victory! Such victories are by no means detrimental to the cause of truth. We are perfectly satisfied that our Methodist brethren should always be victorious, in their total inability to sustain their own side of the question.—*Inquirer and Anchor.*

EXTRA COPIES OF VOL. 4.

Such of our Subscribers as desire an extra copy of the 4th volume to be retained and bound at the close of the year, and who have not already advised us thereof, will do us a favor by giving notice at the office as soon as convenient. It is important that we know very near how many are wanted early in the vol. We have as yet struck off a larger number over our present demand than we intend for a regular edition, from the fact that in vol. 2 and 3, we run short of the early Nos. We must however regulate it soon, and those addressed will therefore please give us the desired information as soon as may be.

A new Universalist Society was formed at Geneva, on the 7th inst. Br. J. Chase, jr. editor of the Herald of Truth, has accepted the pastoral charge of the Society, and removed to Geneva, where he desires all letters, &c. addressed.

Br. W. Queal has accepted an invitation from the Society in Mottville, lately under the charge of Br. Chase.

A new Universalist Society was formed in East-Windsor, Conn. on the 19th ult. The Rev. Mr. Drake, the Methodist clergyman on the station, attended. The meeting was addressed in an appropriate discourse by Br. Shrigley, of Stafford. Mr. Drake also made some remarks and gave the concluding prayer, "in which, (says the Inquirer and Anchor,) he showed a spirit of christian charity, very acceptable to the society and honorable to himself." The thanks of the meeting were voted to the Methodist Society for their kindness in opening their house. We are much gratified in the increasing liberality which is manifesting itself in this respect among other denominations.

By the Inquirer and Anchor we also learn that a new Society was formed at Killingworth, Conn. on the 20th ult. under very favorable prospects. Br. Williams says he visited the place "a few weeks since and found many warm and excellent friends."

The first Universalist Meeting House ever erected in Georgia was dedicated to the worship of Almighty God in Harris co. on the 2d Nov. It is situated on the state road leading from Lagrange to Columbus, near Mitchell's Mills and Mulbury Grove Post-Office. Not a year, (says Br. A. Fuller,) has elapsed since the *first* Universalist discourse was delivered in this place, by Br. Andrews on his way to Alabama. Now they are prepared to employ a preacher one fourth of the time at least!

The second vol. of the Herald of Truth is to commence 1st Saturday in Jan. 1835, in advance of the regular time of publication, in order to commence the volume with the year.

Died,

In New-York, on the 3rd inst. LYDIA ANN S. infant daughter of Mr. Wilson Small, aged 8 months.

In the city of New-York, on the morning of the 28th ult. Mr. GEORGE W. CLARK, youngest son of Mr. Ebenezer Clark, in the 24th year of his age. Mr. Clark was a young man of amiable disposition and irreproachable character.—He lived respected and beloved by his circle of friends, and has left his aged parents and a family of brothers and sisters to mourn his untimely exit. From a child he had suffered under an organic affection of the heart, and he had been long apprized of the extreme uncertainty of the tenure by which he held life. For some days previous to his death his friends had entertained apprehensions for his continuance, but had been reassured by an apparent convalescence. He died suddenly and almost without a struggle.

May God grant those who are called to mourn, the rich consolations of his gospel. The last parting is over. But there shall yet be a meeting in a world where sickness and death are unknown, and where the ties of affection shall be broken no more forever. S.

On Thursday the 27th ult. in the town of Claverack, Columbia county, N. Y. PETER MESICH, in his 85th year.

Also, on the same day, CHRISTINA, wife of Peter Mesich, in the 82d year of her age.

By the death of these venerable individuals many pleasing hopes are extinguished—many bright prospects are obscured, and a melancholy gloom thrown over the minds of the surviving relatives and friends. The family to which they belonged have lost their kindest and best friends, and their most faithful and agreeable companions. Yes, two aged and venerable parents, the delight of a numerous domestic circle, and a yet wider circle of relatives and acquaintance, have gone to their final resting place. Their labors of love to their children are now forever ceased; they will never more be greeted with their well known voice; they will never again listen to the sound of their parental instruction; their mortal remains have been deposited in the house appointed for all living, and their spirits have gone to God who gave them.

In the death of Mr. Peter Mesich, America has lost another of her honored and lamented sons, who took part in the revolutionary struggles of this country to obtain her freedom. It is but justice to his memory to say that he was beloved by all who knew him. As a man he was just, and upright in all his dealings; as a husband he was faithful and affectionate; as a father kind and tender, and as a christian he adorned the doctrine of God his Savior in all things, and labored to keep a conscience void of offence towards God and man. In the early part of his life he united himself to the Dutch Reformed Church, and continued an exemplary member until he was called to join the church above.

Mrs. Christina Mesich, his wife, was likewise a member of the same church, and it is a remarkable fact that she was never excommunicated, notwithstanding a material change had taken place in her sentiments. Early in life she had embraced the doctrine of endless misery, but when her knowledge became more extensive, and her mind more matured, she renounced it with all its accompaniments, for that doctrine which teaches the final reconciliation of all things, and inculcates that charity which is boundless as the universe, and as extensive as the wants and wishes of the whole intelligent creation. The good effects of this doctrine were seen in her consistent walk and conversation with the world. She gave abundant evidence that practical Universalism could exert a salutary and benign influence over the evil passions and corrupt propensities of human nature. In short, to her it answered two important purposes, viz. it taught her *how to live*, and *how to die*. When the fell destroyer presented his pale front, and threatened to lay his cold and icy hand upon her feeble frame, she remained unmoved, and calmly waited the arrival of that moment when her happy spirit should be dismissed from its clay tenement to soar away and dwell in its native element, far from this world of grief and sin, with God eternally shut in.

It was her happy lot to be gifted with uncommon powers of penetration. Her intellect was of the brightest order, and her mind seemed to soar far, far above the ordinary line of her sex. It was indeed a luxury to converse with her concerning the will and purposes of Almighty God relative to the final condition of the human species. This was a theme on which she always loved to dwell. It engrossed all her attention, and seemed to raise her spirits to an elevation which her emaciated body was unable to support, Would to God that some believers in endless misery could have had but one moments converse with her, ere she quitted this vale of tears. Methinks their prejudices would have instantly withered away and they have been compelled to admit that Universalism is not only "good to live by," but also *good to die by*. Her faith fully triumphed in the last conflict of dissolving nature, and enabled her to shout Victory, Victory through the blood of the Lamb.

Peace to her sacred ashes! She is gone to her reward. The tie of earthly affection has been severed, but not without a struggle. Long will her virtues be remembered by all who knew her, and her memory will be embalmed in the hearts of a numerous circle of weeping relatives and friends. When shall we look upon her like again! Be it my ambition to copy her example in all things pertaining to life; to follow her as far as she followed Christ, until my spirit shall bid adieu to all sublunary things, and take its flight to those mansions of Celestial Blessedness to join with our departed friends in celebrating the praises of God and of the Lamb forever. W. W.

Hudson, N. Y.

Religious Notices.

Br. S. J. Hillyer will preach in Newark, N. J. 1st Sunday in Dec.; Br. S. C. Bulkeley at North Salem, in place of Br. Hillyer, and Br. B. B. Hallock at Peekskill in place of Br Bulkeley.

Br. A. Case, will preach in Stratford 1st Sabbath in Dec. morning and afternoon, and in the evening at Nichol's Farms, Trumbull, and at Bridgeport on Monday evening following.

Br. Case, will preach at Oxford, Conn. on Sunday the 21st inst.

Br. B. B. Hallock will preach at Newark, Sunday Dec. 14th.

Br. James M'Laurin will preach at Branchville, Dec. 6; [we suppose, Sunday 7th, presuming it a mistake in the figure, by Br. M'L. The friends there however may know,] at Drake's Ville, Tuesday evening, Dec. 9th; at Stanhope, Wednesday evening, Dec. 10th, and at Vernon, Dec. 13th, in the morning, and at Bellvale in the evening. [This also we presume was intended for Sunday, 14th.]

Br. F. Hitchcock, of Egremont Mass. it is expected will preach in Newark, N. J. the 3d Sabbath in Dec. We have made the appointment, understanding from a friend that he would be in this city the week previous, and would probably spend the Sabbath. If other engagements intervene, he will please notify us to that effect immediately.

PROSPECTUS

For a weekly Periodical to be published in the city of New-Orleans, entitled

THE LOUISIANA RECORDER,

Devoted to the Arts and Sciences, Literature and Religion.

In order to insure its success, and afford the public a sufficient guarantee for the character and stability of the paper, an association of gentlemen has been formed, under whose auspices it will be commenced, and by whom it will be conducted, through the agency of a Committee of Supervision, chosen from among themselves.

This association is principally composed of professional gentlemen, many of whom are CREOLES, and all of whom have been, for several years, *residents* of New-Orleans. They deeply feel the importance of a new periodical, for the more extensive diffusion of that knowledge adapted to the generous and independent spirit which characterizes the inhabitants of Louisiana, and to liberal views of the condition and prospects of our city, together with the interesting region connected with this great emporium of the South and West. The members of this association pledge themselves to exert their influence in procuring the aid of the talented throughout the United States, to furnish matter for the columns of the RECORDER, without regard to party feelings, individual jealousies, or sectarian prejudice.

It is intended that this paper shall contain the usual quantity of original and selected matter found in the best periodicals of a similar description.

The price to city subscribers, is fixed at $5 per annum, payable in advance. To persons at a distance it will be sent, on the receipt of $5. The first number will be issued on the 1st of January, 1835, or sooner, if the subscription shall warrant the publishers in the attempt; and all the proceeds, over and above the actual expense incurred, shall be for the exclusive benefit of the *Male Orphan Asylum of New-Orleans.*

It is expected that the postage will be paid on all communications addressed to the publishers.

TO AN INFANT.

Sleep on, no cares thy couch molest,
No terrors yet alarm;
Now, little stranger, thou art blest,
Thine empire is a mother's breast,
Thy shield—a father's arm.
The early rosebud hid in leaves,
That form for it a fragant bower,
In stormy nights no ill receives,
But woe awaits the full-blown flower.

Sleep on—no worldly blight is near,
Sleep on, secure from danger;
I whisper to thee with a tear,
Thou knowest all the bliss that's here,
To woe alone a stranger.
May He that shelters the distrest,
Secure thy soul from guile;
And mayst thou ever sleep to rest,
And ever wake to smile.

THE HISTORY OF LIFE.

BY B. CORNWALL.

Day dawned. Within a curtain'd room
Fill'd to faintness with perfume,
A lady lay at point of doom.

Day clos'd. A child had seen the light,
But for the lady, fair and bright,
She rested in undreaming night!

Spring came. The lady's grave was green.
And near it oftentimes was seen,
A gentle boy, with thoughtless mein.

Years fled. He wore a manly face,
And struggled in the world's rough race,
And won at last a lofty place.

And then, *he* died! Behold before ye,
Humanity's brief sum, and story,
Life, Death, and all that is of—Glory.

A LUCUBRATION.

On the sympathies of the major and mihor in music, with the personal and moral peculiarities of Woman.

It was in Germany, the land of fantastic theory, that the whimsical art of classifying characters by chords was first cultivated. It consists in discovering at a glance how far the appearance, manners, and qualities of individuals whom we encounter, may be assimilated to, and represented by the respective sounds of major and minor in music. To reduce to definite rules a system so purely imaginative, can hardly be attempted with success; but to assist the researches of those who may adopt its notions, a few remarks from an old votary of music, and observer of its sympathies with mortal conformation, may not be inapplicable.

The ear may be regarded as the high road to the head and the heart, and the ideas received with the one awaken corresponding emotions in the other. The full major chord, round, swelling, harmonious, gratifies the sense with a sound to the melody of which nothing is wanting.—The minor, chord, wild, plaintive, and mysterious, fascinates the imagination by the very incompleteness of its wayward tone. To these musical expressions, the corresponding individuals in human life will be the good-humoured, happy, smiling person, that at once conciliates our good will; and the pensive, romantic character, that attracts our interest and curiosity. To each division appertain peculiar charms or failings, which experience and observation enable us to perceive and classify.

I would fain attempt from womankind,—that connecting link between the nature of man and of angels,—a portraiture of the major and minor variety.

The lady, then, who shall be considered to belong to the first of these classes, is a person of appearance more engaging than striking, and of manners peculiarly retiring and feminine. Her fair hair is parted over her forhead like that of the Madonna; her laughing large blue eye beams with mingled archness and good humour; the habitual smile of innocence and kindness of heart plays around her lips; and when she speaks, cheerfulness and gentleness are the handmaidens of her words, whether they be addressed in social affability to her friends, in joyous levity to the gay, in language of encouragement to her dependents, or in that of consolation to the afflicted. Her temper is even, and rarely excited; she is more framed for lasting attachment than addicted to ardent passion.—Her virtues are of that sterling quality which are best fitted to adorn and endear the scenes of domestic life. The celestial purity of her soul is reflected in every lineament of her face, and each graceful movement of her person is characterised by mingled diffidence and dignity.

Let us now turn to the image my fancy draws of woman in the minor key. "Oh, what a form was there!"—a figure of fairy lightness; dark hair in many ringlets; soft black eyes; complexion dark and clear as the summer light of southern Europe; and a countenance alternately lighted up with smiles and shaded by deep emotions. Her words are of poetry and romance; her thoughts of love's passion and constancy; her feelings all enthusiastic, whether for the friend that shares her intimacy, or the lover who will some day perchance with coldness requite her devotion. Music is in her soul and her voice,—not the light strain of joyous hours, but a more soft, more sad, more voluptuous melody. She looks upon life less as the scene of active duties and quiet pleasures, than as a fitful state of alternate happiness and sorrow, dependent on the fantastic fluctuations in her own feelings and sensibilities. Her figure is the portraiture of the tragic muse, and wherever she appears, worshippers fall down before the beauteous vision.

Less by way of comparison than of contrast, I will, on a few points, bring Major and Minor into juxtaposition.

The first is more occasionally generous, the other more habitually benevolent. Major wins all hearts by the unvarying sweetness of her smiles and temper; Minor by the love-lighted gleams which, at times, only illuminate her expressive face. Major endears to us the scenes of every-day life; Minor is the being that haunted our most youthful dreams. Major is the one with whom we would placidly sail along the stream of existence; Minor the one with and for whom we could brave the stormiest waves of passion. Our love for Major is more durable and sincere; for Minor, more fervent and alas! more fleeting. Major, in fine, is unvarying sunshine; Minor the beautiful beam of moonlight emerging on a sudden from a mass of clouds,—The warmth of the first gladdens every hour of life, the brightness of the second illuminates its holiest epochs!

AN INSTANCE OF WOMAN'S DEVOTION.

How agreeable it is at all times to see a strong feeling of attachment, more especially when conspicuous in a female. It is met with, emanating from the human heart, both in savage and civilized life; and it is correctly stated by an elegant writer, that "there is a latent intellectual force in woman, capable of being called into action only by circumstance of the deepest moment, and on occasions of peculiar excitement:" and it is farther observed, that "she who complains the airs of heaven visit her too roughly, will undergo, without a murmur, more acute sufferings than man may know: and the seeming heartless coquette, who wins our contempt at the assembly, will prove, in the hour of sorrow and affliction, a benign and "ministering angel." Perhaps some may feel disappointed when they find this digression only introduces a brief, but true, tale of one of that degraded race—an Australian savage.

A female of one of the aboriginal tribes in the Murrumbidgee country formed an attachment to a convict named Tall-boy, who becoming a bush-ranger, was for a long time sought after by the police for the many atrocities he had committed, but always eluded pursuit. This female concealed him with true native ingenuity, and baffled his pursuers—she would fish and hunt for him, while he remained secluded in the retreat she chose. She often visited the stock-keepers' huts at the different stations, and whatever provision she received from them was immediately conveyed to the unworthy object of her devoted attachment. Although many knew she was privy to his concealment, yet it was found impossible to elude her vigilance, by following her, and thus discover his retreat—she evaded all attempts, and seemed ever watchful for his safety, probably knowing the fate that awaited him, if taken. Neither promises of rewards—enough to excite the cupidity of any individual, but one in whom a higher feeling was paramount—nor threats could induce her even to acknowledge she was acquainted with his place of concealment, much more betray it. Nay, it has occurred more than once, when there was a fear of discovery, that she has given voluntary information to the police of having seen him thirty or fifty miles distant, when, in fact, his place of concealment was in the immediate neighborhood. The brute, however, manifested no kindred affection with this female, but would frequently beat and ill-use her.

While she administered to him the refreshing cup of kindness, he bestowed on her misery in return. He had in one instance given way to his natural brutish disposition, by ill-treating the being who had done so much for him—when he was on the verge of discovery, indeed had himself given up all hope of escape, when she again saved him, by engaging to point out to the police his place of retreat, and absolutely led them away, under that pretence, in a contrary direction. affording him both time and opportunity to seek out a safer asylum. When she arrived with the police at the spot where she had informed them he last was, he of course was not there, and a strict search in the vicinity was equally unsuccesful: she then left them to continue their pursuit after the criminal, pretending to know nothing farther respecting him or his place of concealment. At last he was captured by venturing out too boldly during her absence, was tried, condemned, and expiated his offences on the scaffold at Sydney.

She wished to follow him, on hearing he was a prisoner; but that was impossible: so, reclaimed by her tribe, she was obliged to become an unwilling wife of one of the blacks. It is but too well known in what degredation the female sex are held among savage nations, so different from the deference and respect so justly given to that amiable and gentle portion of the creation in civilized life. This unfortunate female was ordered by her husband, whose word is law, to follow him, at a time when she was rendered incapable by illness: on her hesitating, he struck her with savage barbarity with his tomahawk so severely over the head and neck, that she fainted from the loss of blood. She was found lying on the ground, and taken to the house of a settler residing on the banks of the Murrumbidgee river, and every kindness and attention shown her; but after lingering some days in severe bodily anguish, she expired.—*N. Y. Mirror.*

New Pamphlets.

We have just issued from the Press, and now have for sale at the publishing offices of this Paper, 2 Chatham Square, N. Y. and 132 Chesnut-st. Philadelphia, the following Pamphlets, well calculated for distribution, viz.

Mistakes concerning Deity a Sermon, by A. C. Thomas, being the one published in No. 32 of the Messenger—25 cts. per dozen.

Important Questions, with Scripture Answers, and the references to the texts, by Miss Lucy Barnes, a new i-ed

A variety of other Pamphlets are also constantly on hand. Friends are invited to call and examine.

The Prize Tale.

We have just published at this office, in Pamphlet form, the Prize Tale inserted in No. I of this vol. $2,50 per 100, 37 1-2 cents per doz. Orders solicited.